SPIRITUAL INTERCOURSE.

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WHOLE NO. 168.

A DISCOURSE ON THE MILLENNIUM.

BY E. A. HOLBROOK.

"And the seventh Angel sounded, and there were great voices in heaven, saying. The kingdoms of this world are become the king-doms of our Lord and of his Christ, and he shall reign for ever

In all ages of the world on which the prophet, the philosopher and reformer have left the impress of their spirit, man has been hopeful of a time when truth and love shall cover the earththe jarring and discordant notes of humanity shall be reduced to the place of discord, sin and misery. And no age has been so dark with ignorance, so debased in wickedness, but there has stood out here and there some master-spirit, whose voice has been heard above the howling of the tempest, uttering the prophecy of "a good time coming." The pen of Israel's prophet, and of the Gentile philosopher, have discoursed with fervor upon the grand and mighty theme. The soft eloquence of David, Isaiah and Jeremiah, and the abstruse philosophy of Plato, of Confucius, and of Socrates, have floated down through the ages as a stream of life and hope to the nations, on the banks of which the pure and philanthropic of earth have reclined in hope. All the good of the race have seemed inspired with the spirit of such a prophecy. First, because they have seen in the interior of humanity elements of a higher and diviner life-principles God-like in their essence, positive to all opposing conditions that must eventually ultimate in the highest social condition-that the heart of man may conceive.

Nature herself is prophetic of such a period. Infinite in variety are the forms of her manifestations. On every page of this infaliible volume God speaks to man-in the descending shower, the rushing of the cataract, the glistening of a dew-drop, and the revolving of a world, the diamond's sparkle and the lightning's flash, the thunder's peal and the ocean's roar; in the hoary granite of the upheaved mountain, revealing the tombs of buried epochs-archives of the infallible history of life's progressive developments; from the connecting links of animal and vegetable to history of moral development has already dawned. man, the ultimate of the earth-existence, that links the earthly the print of an uncring pen in nature's own unerring language, in which this dawning is to ultimate. The sounding of a trumspeaks the Father-spirit to the understanding of his simplest child. Stupendous is the idea, and yet as true as it is incomprehensible, that each distinct form in nature is a separate thought of Deity. Man, the minature of the great Mechanist, gives form to his thoughts in the thing which he creates. The edifice he wishes to construct first exists as a thought within his mind. He erects it in his imagination, sees all its proportions, and then labors in harmony with his thought; and the edifice, when completed, answering to his ideal, is but his thought embodied, clothed and expressed in reaterial form.

So every leaf, every flower, every shrub and plant, in all their varied forms of beauty and loveliness, as they exist in one of nature's three grand divisions, in their unnumbered variety, is each a separate thought of God; for no two forms are alike in all these unnumbered millions. The mind is lost in the infinite variety of God's works; but yet his Spirit that fills immensity, pervades them all-in other worlds as in this, in unnumbered systems, throughout infinite space. Yet in each separate formation throughout the infinite realms of creation, is expressed a thought of the Infinite Creator. But in all this infinite variety and seeming confusion, God reigns, and not one note of discord breaks the harmony of the whole. He sweeps the myriad keys in the mighty organ of the universe, and nature rings out her grand dianason of music, and every strain is a peal of melody; and though countless are the notes in the mighty scale, yet from all arises in unison and harmony one united chant of praise as systems sweep their eternal circuits,

> "For ever singing, as they shine," The hand that made us is divine.'

And dull must be that student in the halls of nature's lore, who can not behold for man, in whom God has individualized his own Spirit as the grand ultimate of the earth-life, and the embodiment of the highest thought of Deity, a future even upon the earth more glorious than the present.

Again, the needs of humanity are prophetic of such a day of peace. From the deepest fountain of the wants and necessities of the race originated this grand ideal; and sympathizing with these wants, the few philanthropists-the saviors of the world, standing outside in advance of earth's spell-bound millions-have can int the grand ideal, and angels, bending in sympathy over land, (and many have had, according to their plane of develophuman woes, have lent their aid to bring out the proportions of ment,) speak of seven spheres, the seventh being an ultimate of became wormwood, and many men died of the waters because the collessal picture, and are uniting with their earth brothers in all below. the labor that shall clothe the mighty thought conceived in visi-

ble outward garments. needy and oppressed can not always arise to the ear of God in as to the other. The progress to the period of this grand consumvain for redress. The millennial thought conceived cannot al- mation is commensurate with seven degrees of light which breaks to be realized in the present stage of the manifestations, as seen ways remain unclothed. How much does the world need such in from the Spirit-world, corresponding to the musical scale for in the conversions from all ranks of sectarianism, though the a refreshing from God's presence! Alas, to a deplorable extent, the production of harmony. In the context, seven angels are most of the sounding is yet from the first and second spheres. man's land is against his brother! The present organization of represented as sounding from first to last, and under each is a the world is but a huge and hideous monster, whose palsied, distinct dispensation of light, that dispels more of the moral shriveled limbs have no power to drag its putrid, sluggish length, and spiritual darkness of the earth; and as the light becomes of the stars, so as a third part of them was darkened; and the along. One organ of this uncomely body is lashed into vitality, and some degree of health, only at the expense of the wasting

The Drinciples of Huture in harmony, only as there discord and confusion reign. Or, to explain the figure, the interest of one profession is in the diso explain the figure, the interest of one profession is in the disease and misery of the neighbor; another in the strifes and turmoils leading to litigation; another in the credulity and ignorance that shall engender religious strile and sectarian hostility. Instead of a realization of the prophetic vision of peace, behold a warfare where sect contends with sect, and creed clashes against creed, supported at an expense which, if appropriated therefor, would carry plenty and comfort to every poor and needy soul in the land! On the one hand, wealth, aristocracy and pride lift their mountain summits as if in defiance of the winds of adversity and the tempests of woe; on the other, the ghostly forms of a scale of harmony; peace, innocency, and happiness shall take gaunt poverty, destitution and famine meet the gaze. Here man, crushed beneath the heel of oppression; there ignorance, vice and crime stalking abroad at noonday, and both the legitimate offspring of social wrong.

In view of these wants of humanity, and of these visions of hope to cheer it, we shall premise that the present is the commencement of the millennial epoch, which, by a series of progressive developments, shall ultimate in the realization of man's highest prophetic vision of human achievement. The unsettled state of the human mind, the upheavings of the rubbish of old exploded systems and dogmas of religion, the tendency of mind to rise above the trammels of creeds, and to refuse the chains forged by the hand of authority; to break away from all conventionalities and infallibilities of the schools in every department, and to maintain a free individualism, amenable to no authority save God and an enlightened conscience in matters of science or faith; the unfolding of higher principles and laws in God's only infallible volume-Nature, his elder Scripture-all this, and more, are unmistakable signs to thousands of the purest and brightest minds, that a brighter era is about to dawn. And the communion of the inhabitants of the earth-sphere with those of the Spirit-home -a fact established on evidence that no reasoning mind has been able to controvert or successfully dispute, and acknowledged seconditions to favor an open avowal: all this is evidence that the

the days of the week, is used to represent the whole system of the and all green grass. law, and also of the Gospel. And it is here premised that every system of development, physical and moral, passes through six series of progression, and the seventh is the ultimate. All music is arranged upon a scale of seven, by which perfect harmony is produced in musical sounds, as all is harmony in the Divin capable of being set to a scale, in such order that perfect haracting in concert, as the movements of worlds, or a well-regulated scale of music.

In the progress and perfection of the vegetable kingdom, it passes through this seven-series of development. First, the root; econd, the trunk; third, the branches; fourth, the leaf; fifth, the flower; sixth, the fruit; seventh, the seed, which is the ultimate or the individualized spirit of the plant, for a continuation of the life of the vegetable kingdom. God works also through nature—the mineral, vegetable and animal kingdoms—to individualize his own spirit in the form of the angel. Man is an Infinite Parent, possessed, like him, of a body without and a nature to individualize his own spirit in the form of the angel, tion; third, circulation; fourth, sensation; fifth, instinct; sixth, reason or intelligence; and seventh, the individualized spirit or angel as the ultimate. Progression in the Spirit-world consists also of seven grand degrees. Zoroaster and Mahomet, and all religious teachers who have had tangible light from the Spirit-

more distinct and brilliant, the greater is its effect upon the day shone not for a third part of it, and the night likewise. standing systems of error among mankind. The seven angels By the sun, moon and stars is doubtless here represented the

of enlightenment in the Spirit-home, which begins with the darkness. lower and proceeds to the higher, as the minds of men are prefined to one of these spheres as their source; but in the main ject, it becomes necessary that we understand the various material expressions used as figures or correspondences to represent the effect of truth upon the errors of men as each trumpet sounds. I have time to notice but a few of these figures under each head. I shall commence with the first angel, which represents communications from the lowest sphere of Spirit-life. I will professing Christianity. The faiths of men, whatever they may be, are represented by ships; blood signifies sacrifice or cleansing; and water and rivers of water represent the creeds of men. or what spiritual life they have. Dying represents dying to former beliefs and sin, or a conversion to the truth.

We will now take a general survey of the subject, beginning with the first angel.

The first angel sounded, and there followed hail and fire mingled with blood; and they were cast upon the earth, and the third part of the trees were burnt up, and all green grass was burnt up. There is not in this much of the wisdom or truth-principle seen. Fire represents the love which the cretly by thousands of philosophic minds who are waiting for lowest Spirits have for their earth-brothers; but the communications are mixed with much error, and the confusion and fearful night of darkness is broken, and a brighter day in the discrepancy is represented by the fire being mingled with hail and blood. Blood denotes that some cleansing effect has how-The text we have placed at the beginning of this discourse is ever been made upon the heart. These communications came with the spiritual. On every page of nature's written laws as a vision of the full and meridian splendor and noon-tide glory to the lowest of earth's children, who were on the same plane with the messengers, who followed their animal instincts; and pet is the word of command, by which the general upon the as the vegetable kingdom is the food of the animal, so here the field imparts a knowledge of his will to his armed legions; and infidel philosophy and skepticism, which was all the food they the proclamation of news is represented in Scripture by the had to nourish them, was destroyed by their receiving evidensounding of a trumpet. The number seven is in Scripture also ces of a future life; and this is represented by the destruction a complete number. It is applied to the attributes of Deity, to of the food of the animal kingdom, or burning up of all trees

> And the second angel sounded, and as it were a great moun tain burning with fire was cast into the sea; and the third part of the sea became blood, and the third part of the creatures which were in the sea, and had life, died, and the third part of the ships were destroyed. Here we see still more of the love mind, whose essence is the harmonious action of the seven at- principle manifested in the communication represented by tributes. Humanity, created in the image of these seven attri- great mountain burning with fire, but nothing is yet said of the butes, possesses also the elements and notes of harmony that are light or wisdom-principle. By its being cast into the sea represents that those outside of the professed Christian Church mony shall be given out in unison from its various departments are the ones who take heed to the communication in this stage of their progress. By a third part of the sea becoming blood is expressed the moral cleansing effect upon the hearts of some of the recipients. By a third part of the creatures in the sea that had life dying, is expressed the giving up of whatever theories theological were embraced in their philosophy, which was all the spiritual life they had. .The destruction of ships represents nearly the same idea.

And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon a third part of the rivers, and upon the fountains of waters; and the name issue of the whole creation, a miniature universe, a child of the of the star is called wormwood; and a third part of the waters became wormwood; and many men died of the waters because spirit within, as God's spirit fills the universe; and all things we they became bitter. Here, as the communications come from behold are his outward manifestations. God works through all a higher source (the third sphere), the light or wisdom-principle is combined with the love-principle, expressed by the falling as he works through the vegetable kingdom to individualize the of a great star burning as a lamp. The messages coming from spirit of that kingdom. The lowest form of life of which we a more enlightened source, there is less discrepancy and contracan conceive in the natural world is motion; second, organiza- diction; and men who had looked only for perfection in the Spirit-world, now begin to heed them. As fountains and rivers are found on land, and not on the sea, the star falling upon third part of the rivers and fountains of waters represents the partial effect of the truths revealed, upon the creeds and doctrines of the churches. The star is called wormwood, because of its effect upon these waters to render them bitter. The waters they were made bitter. Thus men in the sectarian ranks are The millennium is an ultimate of a series of development in the represented as dying to their former creeds, or denouncing moral world, as is order, harmony and perfection in the develop- them; for, having seen higher light, their former creeds became The condition of the world is prophetic, for the cry of the ment of the natural world. The number seven applies to the one bitter and loathsome, and they having no longer any relish for them, turn from them in disgust. This vision is now beginning

And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part and de sility of another. Here the vital current flows in seem- with their trumpets represent seven degrees or circles in the light of the mother Church, with all the lights in the various their song and heavenward flown.—Healing of the Nations.

Spirit-land, and the sounding of each trumpet represents the sects borrowed therefrom, that became darkened because of the AN EARNEST QUESTION TO SWEDENBORGIANS. light that breaks in upon the world from these different spheres, superios light, and shone no more until illuminated by the spiror the communications coming from Spirits in different degrees itual or superior light, in comparison to which the former was Swedenborg more insight into the glorious kingdom of truth than

> arose a smoke out of the bottomless pit as the smoke of a great of the pit, etc.

anathemas and excommunications

A bottomless pit is an appropriate corresponding term. The deeper we descend into ignorance the more dense it becomes, first make the general remark that light in Scripture is a term and the less light dawns upon us; therefore, it is bottomless.

Under the sounding of the sixth angel, the battle between chapter would seem to contain a vision of the ultimate accomplished by the communications from the sixth sphere, preparatory to the sounding of the seventh, which declares the grand result. It is the vision of a mighty angel clothed with a cloud, a rainbow upon his head, in his hand a book of prophecy; his toward the whole human race, and is desirous to save all universally, face like the sun, and his feet as pillars of fire-emblems that and to draw them to Himself. The mercy of the Lord is infinite, and hope is triumphant over all clouds of doubt and adversity, and the truth and love-principle have prevailed. The angel places one foot upon the sea, which signifies the Gentile world, the other are born out of the Church, and are thereby in ignorance as to matters the whole world have received the baptism of the Holy Spirit His existence. What considerate person can suppose the greatest part and fire, or the renovating power of truth and love. And the of mankind must perish eternally, because they were not born in that angel lifted his hand to heaven, and sware by Him that liveth for- quarter of the world denominated Europe, which respectively contains ever and ever that time shall be no longer—a form of speech to represent that man shall no longer bow to the earthly and temporal: that the animal nature is subdued, and he is now controlled and governed by the heavenly and the spiritual. The wolf dwells with the lamb, and the leopard lies down with the kid: or, the animal instincts are under the control of the higher and spiritual nature -- the peaceful and the warlike both acting in unison, and both led by the innocency of childhood.

Thus the completion of a moral and spiritual creation approaches its grand ultimate in harmony with all God's finished creations. The whole is radiant with resplendent light from the sun of righteousness. The grand thought conceived by men and angels, is clothed in visible form. Heaven is opened to men. Mind on earth, exalted in wisdom and benevolence, attracts the angels of exalted spheres. Kindred spirits, from the beatified mansions of the Spirit-home, walk with the pure in heart, communing with their earth-brothers. Earth is exalted to a higher sphere. The seventh angel, with the grand jubilee trumpet of grand ultimate, declaring victory to be for wisdom, love and immaculate holiness. The kingdoms of this world are become the

AND now the Dove hath arisen above the earth, and the light of the morning sun glances from her silver wing. She circles around the lowly Laborers, sees them cheerfully commencing their daily labors-some joining with their rattling song their in deep and holy thought.

love of Him whose voice she represented.

is now streaming from her beak, as heavenward she takes her way.

into the sweetest smiles.

As she circles around above them, a laborer casts his eye upward, and sees her floating in the light. He tells his kind, and credible, and blasphemous to suppose He would the half or every tool is dropped, and, as one by one view her, a simultaneous shout bursts from them-a burst of heartfelt joy, that startles the dewy morning as though myriad larks had risen with who have by an evil life, confirmed themselves in evils and falsi-

THE writer sincerely desires to know the truth, and finds in in any other source, yet cannot rationally comprehend one point, And the fifth angel sounded, and I saw a star fall from hea- which is not vital to his system, but which is very strongly inpared to receive them. We do not, however, mean by this ven unto the earth, and to him was given the key of the bot- sisted upon; I mean the dogma of eternal punishment of those that all the communications are at any given period wholly con- tomless pit. And he opened the bottomless pit, and there who leave this state of existence "confirmed in evil." I wish to cite Swedenborg before himself, to know whether the Lord did the principle holds good. In order to a correct idea of the sub- furnace, and the sun and the air were darkened by the smoke indeed teach him this dogma. He expressly teaches that a thing must be rationally understood to be capable of being truly be-The bottomless pit represents ignorance, the parent of bigot- lieved. To rationally understand is to see in the light of Heaven. ry, from which proceed persecutions, slander, fulminations, or the light within, that a thing is so. Thus with external light. By my eye I perceive the fact or truth of external objects. So by the light within I also at once perceive that I must do right; that God is perfect in goodness, wisdom, power, etc. By this I perceive that "the man can not be separated from his character," corresponding to truth; and the heavenly bodies, sun, moon The smoke and locusts, like scorpions with stings, wars and nor the character from his destiny;" that all sin must, if God be and stars, are used as correspondences to the truth or wisdom- fightings that proceed from this pit, represent the deadly hos- good, be punished just as long as sin exists. All that I see principle, according to the magnitude of the light; and as heat tility of the Church—the anathemas, persecutions and slanders clearly. Evil is its own hell, and good its own heaven. So if I or fire is the effect of the light; so heat or fire corresponds to against those who go out from them and embrace the new do eternally choose to sin, I see rationally that my hell will be love, which is the effect of truth upon the heart. The sea is a light. But their effect is to be felt but a short period, express- eternal. Rationality and freedom to choose is what makes man term used to represent the Gentile world, or those without the ed thus, "And they had tails like unto scorpions, and they had different from brutes. So I see clearly I shall, as long as I am pale of any Christian church; and land represents that portion stings in their tails, and their power was to hurt men five human, have rationality and freedom to choose good or evil. I see clearly, then, that all human beings, so long as they exist, either in this first state or in higher states, will possess these two truth and error becomes more formidable, and the contention human faculties. I fully recognize that if I leave this sphere of more fierce, as the full blaze of light bursts forth and shatters existence a "bad" man, my character expresses my destiny at the legions of darkness, until the contending hosts seem to form that moment. "Destinies are for ever proportional to attractions of the world one grand battle-field, and rush on to the final or affinities." I see that law. So that the question is narrowed onset, which is to "bring forth judgment unto victory"-"judg-down to this: Is it rational to suppose that the infinitely perfect ment unto truth." The earthquake mentioned under this head, Being created me with such a spiritual constitution as forever to doubtless represents the giving up of earthly authority and the love evil, and therefore forever to choose it and its consequent confirmation of the civil government to the Spiritual and the eternal hell? Is anything rational which implies, a priori, im-Divine. There is under this trumpet, doubtless, a misplacing of perfect love, or imperfect wisdom, or imperfect power in God? the different visions seen, as they probably did not occur in the I quote here an extract from a noble passage in Swedenborg's order in which they are recorded by the historian. The tenth "Arcana Coelestia," where he speaks of a heaven for the Gen-

In numerous instances, those who are principled in some particular doctrine [my italies], even though it be heretical, think none can be saved who are out of their own pale, or who do not believe precisely does not suffer itself to be confined to the small number within the Church, but extends itself to all throughout the world; for they who upon the land meaning the professed Church—illustrative that of faith, are not plameable on that account, not are they condemned upon the land meaning the professed Church—illustrative that for not having faith toward the Lord, because they are not aware of SO FEW? OR, THAT THE LORD WOULD PERMIT SO GREAT A MULTITUDE OF HUMAN BEINGS TO BE BROUGHT INTO EXISTENCE, IN ORDER TO PERISH IN ETERNAL DEATH? THIS WOULD BE ALIKE CONTRARY TO THE DIVINE NA-TURE AND MERCY.— \mathcal{A} , C, 1032.

> Please to read these last two sentences over most attentively, and see if they are not true and rational.

Now I wish to ask, Would it not be blasphemous to suppose that the infinite Creator would permit the universal whole of human beings to be called into existence, if He foresaw, or in order, that they every one should perish eternally in hell, even by their own evil natures making them eternally prefer evil to good, and thus keeping themselves by their attractive destinies forever in the delights of evil? Is that idea blasphemous or rational? Yes or no? Swedenborg clearly teaches that to suppose He permits so great a multitude as all the heathen to be called into existence, foreseeing that they would perish eternally, is irrational and, of course, not to be believed. It is irrational, then, and not to be believed, that all mankind will perish by their own volition. Well, is it then rational to suppose that, if not the whole freedom and peace, attended with voices in heaven, proclaims the of our Father's children, say one-half of them, will choose eternal death? Is that proportion rational, and therefore to be believed? If that is too large a number, I earnestly desire to kingdoms of our Lord and his Christ, and he shall reign for ever know if it would be rational to suppose Infinite Goodness called one-fourth, say, of the human race into existence, foreseeing that they would voluntarily perish eternally? Is that rational? Well, then, if it be clearly irrational-yes, blasphemous to Infinite Goodness-to suppose He permitted the whole human race to perish, or even one-half or one-quarter, where is the RATIONinner strains of harmony, others quietly working on, absorbed AL LIMIT to Infinite Goodness? Is it, or is it not rational and to be believed (and of course rejoiced in), that Infinite Perfection Through the few she addressed the many, for every one who of love, wisdom and of power permitted a single human being abors outwardly is in sympathy with all; and when she un- to be called into existence, foreseeing, or in order, that he might furled her flag, and revealed the brilliant words, "Love for the eternally perish? Can I think that God is perfect, if He per-Lowly," she did not bound the meaning; 'twas endless as the mitted a single human being to be called into existence, if He foresaw that that immortal child would remain eternally in hell? Every tradesman, whatever his badge had been, hath listened | Why even I, imperfect as I know myself, would indignantly gently to her tender voice, and with his lowly kind hath joined blush to be supposed capable of originating such a misfortune. his "hardened hand and softened heart" into an ensign which This dogma seems to me so utterly blasphemous, and therefore incredible, that I cannot accept it. I love truth, and sincerely She saw them poor and dejected, almost hopeless; unto them and urgently beg my friend Prof. Bush, if he rationally believes she spake, and as they listened, Hope resumed her sway, poverty this teaching of one whom we both revere so much, to explain was stricken down by spiritual wealth, and dejection was turned how it may be rational to suppose God would permit one single immortal being to be called into existence in order, or foreseeing that he would perish eternally in hell, when it is irrational, in-

> whole of His creatures. Swedenborg very often uses such expressions as these: "Those ties, must remain so to eternity." That is very clear and evident.

The whole question, then, centers about the possibility of such confirmation. Is such a thing known to be a fact? Is it positively certain that man CAN CONFIRM himself so in the love of evil in this life, that no means that Infinite love and wisdom can entertain can possibly make him see and feel the evil, and hate it, and thus become good during the inconceivable ages of eternity?

I do not write from any captious spirit, but with a sincere desire to know the truth, and to persuade Prof. Bush, either in the pages of the Telegraph or his own journal, to reconcile with the same truth of God's perfection, His calling, or permitting to be called into existence, a single human being to perish eternally in

To put this as vividly as possible before the mind, these two propositions would stand thus: "It is irrational, blasphemous, and therefore incredible, that the entire or half the human race were permitted by God to be brought into existence, if He foresaw they would perish miserably in eternal hell."

"It is rational, in harmony with the Divine nature and mercy, and therefore highly credible, that He would permit ONE human being to be brought into existence, though He foresaw he would perish miserably, by his own choice, in eternal hell."

The blasphemy, irrationality and incredibility depend therefore not upon any intrinsic perceptible falsehold in itself, but only on the proportion of numbers! If I am really wrong, not I only, but thousands of your readers, will most cordially thank any one who can show us our error, and thereby bring us a truth. Will not Prof. Bush, or "Calvin," or some one who rationally believes Swedenborg's dogma, try to help us up to their plane of vision?

CHAS. H. CRAGIN.

GEORGETOWN, D. C., May 15.

FROM THE SPIRIT WORLD,

Those lines from the immortalized Edgar A. Poe, which were published in our last issue, were submitted to one of our distinguished American poets, who made some alterations in the manuscript, which were followed by the compositor. Since their publication we have received the following note, purporting, as will be perceived, to emanate from the Spirit-author, together with the accompanying note from our esteemed correspondent, R. H. Brown, and a corrected copy of the poem, to all of which we cheerfully give place.--ED. MY DEAR FRIEND-

Please tell your type-setters, who evidently tried to improve my verses, that the true poetic measure is not counted on the fingers. It is the ear alone which forms its melody.

FRIEND BRITTAN-As several very palpable blunders were made in printing the Spirit verses, sent by me, and republished fess, that looks reasonable, too. We will, therefore, introduce in the Telegraph of last week, I will be much obliged to you the testimony of several disinterested witnesses, and will then our friends on the east side of the Park. if you will reprint them.

The last verse was completely spoiled. Not only was the measure disregarded, but even the rules of grammar violated.

The verses should read as below. I wish them printed as Yours truly, given by the Spirit. R. H. BROWN.

> Shut out from the beautiful realms of the day, In a region both gloomy and dire, And right in the jaws of the terrible way That leads to the kingdom of fire.

Down in the depths of the undermost world, Shut out from the light of the day, With a mountain of darkness high over me hurled, My spirit despairingly lay.

Darkly I wandered, forlorn and forsaken. Over the dismal and night-shaded plains. My soul with a tempest of passion was shaken, And shrouded in torment like Cain's.

Then came an angel appareled in light, With love in her luminous eyes; Hope, like a star, arose on my sight, As she pointed the way to the skies.

A chorus of music came down from above. As I earnestly gazed on the sky, And I heard a sweet voice in accents of love Entreatingly calling on high.

Then out of the darkness and torture and night-The cloud of terrestrial wees-Up into the beautiful kingdom of light, Released by an angel, I rose.

There along with my long lost-loving-hearted-The angel whose name is Lenore, Dwelleth my spirit-and we shall be parted-

I and the angel-nevermore. EDGAR A. POE.

PLANES AND SPHERES.

MESSES PARTEIROR AND RECTAND

In the Telegraph of July 7 there is an article entitled "Aristotle on the Spherical Form of the Earth." Now Professor T. Lewis declares spiritual things coexist. that all the learned (clergy) believe that Aristotle is the author of the treatise "De Cado," wherein the spherical form of the earth is proved. and hence concludes that Aristotle should have retained that knowledge in the "Spirit-world." Right; but there are two horns to the dilemma. The learned clergy, from St. Paul downward, have learned as much of their theology from Aristotle as from the Nazarene; hence how is it that they kept that important philosophical truth from the world till the heretical Italian had the temerity to publish it? Was it for fear of the rack and dungeon? And again, how comes it that Mo- the thing, in fact as well as in name. ses, who was inspired by God, and heard the audible voice of Jehovah did not describe the earth as a sphere, and thus enable the prophets and missionaries in early times to travel to the uttermost parts of the earth, and preach the Gospel to every creature? The rest I leave to the mediums and Professor B. Respectfully yours, BRISTOL, PA., July 8. M. W. HAMMOND.

Mr. Hammond's questions are pertinent; but those whom he interrogates will probably knock off the second horn from that dilemma. Moreover, they will probably have very little difficulty, by an accommodated exposition, in rounding up the ideas of Moses into the spherical form.—ED.

PIC-NIC EXCURSION TD' MORRISVILLE.

THE several societies of Spiritualists of Philadelphia have chartered the commodious steamer McMackin (J. McMackin, captain), and will leave Chestnut-street wharf on Monday, July 23, at 7 o'clock A. M., and Poplar-street wharf at a quarter past 7, for Osbern's Grove, some forty miles up the picturesque Delaware, returning in the evening. Music graph which is very keen. There are many individuals—we has been engaged. Addresses during the passage may be expected from distinguished gentlemen and ladies, and a lecture in the Grove after arriving. Spiritualists from abroad are cordially invited, and friends generally who can appreciate good company, and wish for a happy, healthy trip, and a day's relaxation and respite from business and city heat. Tickets only twenty-five cents for adults; children half price. By request of the committee,

Рица., July 13, 1855.

C. H. DE WOLFE.

PERSONAL AND SPECIAL NOTICES. Job Printing .- We have recently made such arrangements in the

mechanical department of our business, that we are prepared to accommodate our friends who may want pamphlets, circulars, bills, cards, etc., executed in the best manner. Particular attention paid to music stereotyping and printing. See card on the last page.

Mr. Hill, Brooklyn, will place us under additional obligations if he will send us his card and circular-if he has one-respecting his business. By some means we mislaid that csrd, and at the hour it is wanted it can not be found.

Mr. G. C. Stewart, of Newark, N. J., will occupy the desk at the Stuyvesant Institute, on Sunday next, at the usual hours.

S. B. BRITTAN, EDITOR.

Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, JULY 21, 1855.

TO CORRESPONDENTS.

"E. B.," of this city, has sent us a brief communication, in which he complains that Miss Scabring, the Medium, and another lady were uncourteously treated at Stuvve sant Institute on Sunday evening, the 8th inst., at the close of the addresses by Mr nessed, and speaks of the conduct of certain spiritualists in terms of animadversion. Others with the same opportunities for observation, insist that no indignity was either offered or intended; and among this latter class is the personal friend of Miss Sea oring, who, if we mistake not, accompanied her to the Institute on that occasion, If it be necessary to assign any other reason for withholding "E. B.'s" letter, from the public, we may add that most of our readers reside out of New York, and are not inter

ested about our little misunderstandings. Moreover, if any one has acted improperly before the New York Conference of Spiritualists, or the congregation at the Institute it seems to us that the complaint should be made to the committee who are responsible for the manner of conducting the meeting. "Santor Resartus."-Since the appearance of Dr. Cragin's articles, we have to ceived numerous letters from persons who desire to obtain Carlyle's work; but wo

have to inform them that the last edition is exhausted, and, consequently, we canno

THE SPIRIT OF THE PRESS.

OCCASIONALLY we have copied into these columns the false and incharitable things that have been said of the Telegraph, of Spirtualism, and of ourselves, as identified with the general faith and philosophy which have come to be distinguished by that name. But we have very rarely laid before our readers any of the good things that have been published concerning us, for the reason that they have, for the most part, been inseparably connected with much that was personal and complimentary to the conductors of this paper, who always had an aversion to blowing their own horn, especially so long as there was anybody in sight. O late, however, several friends have labored with some degree of success to convince us that our course in this respect has not been us, and who commend our enterprise to the favor and patronage of the public, are entitled to a frank and grateful acknowledgment; that they have a right to know that their kindness is duly appreciated. Well, that certainly looks reasonable. Second, it is insisted that if we only put the hard words of our cotemporaries on record, our readers, who can not have access to our exchanges, are led to suppose that we are abused more and commended less, generally, than we really are; and we must consubmit our case without argument.

The following are brief extracts from more extended notices: From the Ripon (Wis.) Herald.

THE SPIRITUAL TELEGRAPH .-- We need not tell our readers that this paper is an organ or exponent of Spiritualism-and, we judge, is the ablest publication of that stamp. Of the merits of this new faith we do not feel fully advised. We take to' isms sort o' naturally, and we have been waiting for the past five years for something to happen which should make us a full-fledged convert to the spiritual faith; but the speciful and intelligent manner, and we conclude to pass his thoughts, desires and efforts in behalf of Spiritualism from the fact is, we begin to entertain some doubts whether we are going to get into the kingdom, even at the eleventh hour. It may be our misfortune, but we still feel like tarrying on earth, with a solid basis of terra firma under our feet, rather than 'go up' into the ethereal 'circles' and

Our friend of the Herald makes the common mistake of supposing that to get into the kingdom of heaven he must necessarily "go up_i " with respect to his present locality, as though up such as its adversaries could "neither gains ay nor resist," and has done were more heavenward than down to one who inhabits a sphere that hangs in space, and is surrounded on all sides by the same ethereal ocean. Heaven is a state rather than a place, and it can only exist where the human faculties and affections are developed and harmonized. Jesus said to his disciples, "Behold the kingdom of God is within you;" and in John's vision the to which our mutual labors are consecrated. city was observed to descend to man "from God out of heaven." Our good friend is at liberty to remain on terra firma, and is earnestly advised not to run the risk of making a balloon ascension with the expectation of getting any nearer heaven by that process. To find heaven, we must "go up"morally and spiritually-by the harmonic unfolding of our latent

From the National Democrat, La Crosse, Wis. THE SPIRITUAL TELEGRAPH .-- New York city, is the central organ of the Spirits and Spiritualists in this country. We go in for hearing the way to further conquests in the East. everybody, and knowing how earthly and spiritual matters mix up. The PELEGRAPH does up things fairly and vigorously.

mined to know from personal observation how material and differ with the editors on the subject of modern Spiritualism, no sin-

From the Hudson (N. Y.) Daily News. THE SPIRITUAL TELEGRAPH.—This paper is just entering upon its favor of the being of God, and the immortality of the soul. fourth volume, and for all who desire a paper advocating Spiritualism. this is just the thing; and those who desire to investigate, can in its

columns always find some interesting facts. the Daily News will probably find our friend's paper precisely a candid skepticism can not long resist the facts and arguments are situated about three miles apart; the rooms and manifesta-

From the Eastern Argus, Portland, Me. sion of Spiritualism, is edited with uncommon ability by S. B. Brittan. Hereupon the editor can only raise his chapeau in silence.

From the Waterford (N. Y.) Sentinel. The TELEGRAPH is a large and very handsomely printed sheet, and may be considered as the chief exponent of this new and singular development, which, whatever it may be, (and we are non-committal, for editors like other folks, like to have sometimes a small hole to crawl out of when it becomes necessary,) has some most startling phases, which wait and see whether the mountain will go to Mahomet, or Mahomet to labors and we ask no more. the mountain-one of the two things will undoubtedly happen; and if we do not hurra with the loudest of our "independent editorial bro- all appeared since the commencement of the current volume. the large drumstick is struck on the table, when immediately the thers," after it is settled which way the cat has jumped, we will consent

to be considered as a beautiful specimen of verdancy.

There is a vein of good-natured satire in the preceding para should not wonder if some editors were found among them-who can make it convenient to crawl through very small places, and the hour; beings who weigh truth, humanity and heaven against 'the bubble reputation," and even bribe the bystanders to kick the beam, that the latter may preponderate. As for this Sentinel, we have confidence that he will walk in an erect and soldierly manner, and he has our permission to apply his spiritual bayonet--which is both pointed and polished--to those who have not the courage to stand up in the present contest between truth and error.

From the Portland (Me.) Transcript and Eclectic.

THE SPIRITUAL TELEGRAPH.—This paper has just entered upon its fourth volume. It has been one of the best looking papers on our exchange list, and now an improvement has even been made where we had thought there was no room. It is ably edited by Prof. Brittan.

Those of our readers who may be in want of a literary and general newspaper, will most certainly find the Transcript and Eclectic one of the very best family papers to be found in this

or any other country. Its contents are always agreeably diversified; its conductors know how to distinguish between dignity and dullness, and the editorial contributions are at all times sprightly without being superficial.

From the Aurora, New Lisbon, O.

battles hunkerism with much vigor and in good spirit. Persons interested in the spiritual movement—foolish as it may seem to many—will be surprised at the amount of talent which is enlisted in its promul-

Those who become interested in the investigation, may be surprised at the amount of talent enlisted" in Spiritualism, but hey will be still more surprised at the amount of truth which inquired what Spirits lived there, and was told that it was the he movement has evolved.

From the Genesee Herald, Le Roy, N. Y. The Spiritual Telegraph, is ably edited and beautifully printed,

and is undoubtedly the best spiritual weekly newspaper published in

to judge, but if any one is disposed to appeal from his decision the circle. I selected a good "soft" stone, and sat me down, a we will cheerfully second the motion and abide the issue of a perfect stranger, with the other disciples. I scrutinized the

From the Notasulga (Ala.) Herald. The Spiritual Telegraph, is the leading paper of the kind, and discusses the phenomena of the so called Spirit-manifestations with much

The Telegraph will at least try to do that, and leave its cotemporaries to judge of its success.

From the Elkhorn (Wis.) Reporter.

The Spiritual Telegraph, published by Partridge and Brittan, has just entered on its fourth volume. Its fame is already established, and it has a wide and constantly increasing circulation. In typographical appearance it is one of the most beautiful papers that we meet with.

If the Telegraph has made any reputation we call the Reporter to witness the fact that it has not been by advocating popular customs and superstitions, nor yet by a cowardly concealment of a profound conviction.

From the (Indianapolis) Weekly State Journal.

We have lately been blessed with an exchange with the Spiritual. TELEGRAPH, conducted by Messrs. Partridge and Brittan, assisted by a strictly right. First, it is alleged that those who speak well of host of ghosts, who contribute things worth reading, if not for their supernatural wisdom, at least for their total want of the common kind.

> The papers formerly maintained that the ghosts communicated "nothing new," but our editorial friend at Indianapolis, who seems to be better informed than the Tribune's apocryphal writer on "Ghost Literature," insists that "they do contribute things worth reading," and that the peculiar excellence of their contributions consists in their originality—their wisdom, so says the editor, is not the common [the vulgar] kind." Quite right, Mr. Editor; please let your light shine for the benefit of

From the Ashtabula (Ohio) Sentinel.

Many of our readers feel an interest in the subject of Spiritualism; and to such the Telegraph will be a welcome messenger. As we are not a "Spiritualist," we can not judge so well as some others of the value of this work; but it is conducted with ability, handsomely printed, and is the standard paper of the persuasion..

Here is another Sentinel who is not sleeping at his post. We addressed him by Telegraph; being awake he responded in a remessage over the same line.

From the New England Spiritualist.

It must be conceded on all hands, that our cotemporary, in this three ears' warfare against the powers of darkness and the hosts of materialism, has "fought a good fight," and deserved well of all believers in had watched the Telegraph with anxious solicitude, and with Spirituality and immortality. Always dignified and courteous, able and discriminative, the Telegraph's advocacy of Spiritualism has been much toward securing for its claims a respectful attention among the which this Spirit (King) said to Mr. Koons that they could not much toward securing for its claims a respectful attention among the more cultivated and thoughtful classes. May its prosperity and useful- hold a public circle that evening, as he was elsewhere engaged. their hands; and they placed them in mine, and I looked at

We very cordially reciprocate the kind wishes of our most ef-

From the Eastport (Me.) Sentinel

The Spiritual Telegraph is ably devoted to the illustration of spirtual intercourse, and we would recommend it to all who feel desirous of he must be there in fifteen minutes. Mr. Koons would not be nvestigating the wonderful modern phenomena known as Spiritualism. Sentinels sometimes stop the stranger, rather abruptly, to aspertain if he has any hostile intentions: but the one stationed at Eastport, it will be perceived, does not so much as attempt to ar- to others for the disappointment in the performances, he would rest our progress. On the contrary, as we pass along, bearing

From the New Castle (Pa.) Gazette.

THE SPIRITUAL TELEGRAPH.—Few professed religious periodicals in when the trumpet was again taken up, and King spoke through We feel assured that our western friend will go the right way, this country are conducted with equal ability, or with so true a Chris- it, saying he had arranged the matter by deputizing a portion so long as he thus keeps his eyes and ears open, and is deter- tian spirit, as the TELEGRAPH. However much men may choose to cere seeker after truth can read this sheet without profit; and we fearlessly say, that no candid skeptic can peruse it one year and remain an infidel; for it abounds in convincing and unanswerable arguments in good music, or have the full complement of the manifestations.

We respect the Gazette for the high attribute of moral courage cates the character of all similar ones. which it displays, and beg the editor to accept our thanks for his We return the compliment, by saying that those who want disinterested and decisive testimony. He is right in saying that Koons, and three in the Spirit-house of Mr. John Tippie; they by which the Telegraph is accustomed to support the doctrine tions are very similar, although the electrical tables, so called, of immortality. On this point we hold the evidence in our own differ somewhat in their construction; the presiding Spirits are The Spiritual Telegraph, devoted to the investigation and discuss hands. Many persons who but three years since were utterly of the same name, King; they claim to be father and son.

this article. We much regret having mislaid or otherwise lost a lous blows on these drums are really frightful to many persons nection. The editor of the Republican is comparatively a recent asks what particular manifestations are desired. If none are speaccession to our ranks; but he defends the claims of Spiritualism | cially asked for, King often asks Mr. Koons to play on the violing in a fearless and intelligent manner.

strengthened the foundations of the world's confidence in Christion to multitudes that they shall live again-live for evermore, endowed with all the elements and faculties essential to their individual perfection and endless progress. Spiritualism is emphatically the angel that rolls away the stone from the door of every sepulcher, and says to the mourner, "Be comforted; thy friend it appeared as if a full choir of human voices were in our small is not here; he is risen!"

AN EVENING AT KOONS' SPIRIT ROOM.

SUNDAY evening, 27th May last, I walked some three miles through a wood over a very poor road, in the direction of what is called the Spirit-rooms of Jonathan Koons. I noticed at the staple of what is latterly called music; harmony rather than foot of a hill several carriages by the road-side, and horses tied noise seemed to constitute the Spirits' song. So captivating was The Spiritual Telegraph is the name of a large and beautifully to the fence and trees; and on reaching the place, I observed it, that the heartstrings seemed to relax, or to increase their printed paper, conducted with considerable ability and industry; and from thirty to fifty men sitting on stones, logs and fences, around a dilapidated log cabin. The men looked respectable, and their deportment and conversation bore the impress of a religious meeting. I inquired who lived there, and was informed that Jonathan Koons lived in that house (pointing to the cabin), and that (pointing to a small one near by) is the Spirits' room. room where people go in to talk with their Spirit-friends who have gone out of their earthly tabernacle. On inquiry as to what this gathering was for, I was informed that these people had come to talk with their Spirit-friends and to witness Spirit manifestations. I was informed that I might go in-that every The Herald transcends the sphere in which we are qualified body was free to enter and examine the room, and to attend people closely, and listened to their conversation without joining in it. I overheard one say that Mr. Koons was in his house. In the course of half an hour a man came out, whom several persons addressed as Mr. Koons; he glanced his eyes over the congregation; presently two men drove up, who, as I subsequently learned, came from Amesville, some ten miles distant; they were entire strangers to me, and 1 to them; they looked asking him whom he had there, etc., and finally asked him who I was, pointing me out to Mr. Koons. Mr. Koons observed that he had not learned my name, that I had just come, but he was impressed by Spirits to say, "His name is Charles Partridge of New York." Soon after one of these men approached me, and asked if I was Mr. Partridge from New York. I answered in the affirmative. "Charles Partridge?" "Yes." "Well," said he, the Spirits told Mr. Koons who you were." I had not overheard their conversation, but such was the result of one of my tests as to the Spirit-origin of these manifestations. Mr. Koons and one of his children (a medium) went into the

Spirit-room alone, as is their custom before forming the public circle, to receive such instructions from the presiding Spirit (King) as he might wish to communicate. There are often more persons present desiring to obtain admittance than the room will hold. In such cases the Spirit usually directs Mr. Koons to especially invite those in who have come the longest distance, and such as can not remain there for another opportunity, usually calling the names of the parties, and leaving out the neighbors and those who can make it convenient to be present on subsequent occasions. At one of these preliminary interviews I was invited in by Mr. Koons. Immediately on closing the door, the Spirit took up the trumpet (described in my last communication), and spoke through it audibly and distinetly, saying, "Good evening, friends!" to which we responded in like manner. The Spirit then addressed me by name, and observed, in substance, that although they were strangers to me, I was not a stranger to them; they had been cognizant of my time my attention was first called to the subject. They spoke bold to testify to the spiritual manifestations witnessed in the early times, and during the severer trials and opposition. They eminent satisfaction. They closed in a fervent benediction and consecration to further and greater good and uses. After said he felt much embarrassed and mortified, because several circle elsewhere (naming the place—a long distance away), and satisfied with any excuses, but insisted that he (King) had agreed to preside over his circle, and meet the company who came there; and rather than be made the instrument of apology abandon it altogether, etc. King said, "Wait a few moments, "the weapons of our warfare," he bows complacently, and opens and I will go and see if arrangements can be made." He thereupon laid down the trumpet, and to all appearance left us, and we could get no further replies for four or five minutes, of his band to fill his engagement, and they would therefore hold a circle in that place, commencing the performance in fifteen minutes, but perhaps they would not be able to make so Thus ended this preliminary interview, which sufficiently indi-

I attended three public circles in the Spirit-house of Mr.

faithless, in this respect, now look to the future with a screne but | These rooms will seat about twenty-five or thirty persons each, triumphant hope; and among these are some who have not yet and are usually full. Many times, while I was there, more perwitnessed the tangible manifestations of spiritual presence and sons desired to go in than the house would hold, and come of power. Those who ignite with pious resentment at the mere them had to remain outside. They could hear the music and son, Amesville, O.; Azel Johnson, Milfield, O.; W. S. Watmention of our name, and become warm and eloquent in de the Spirits' conversation just as well, and they only had to forego nouncing our infidelity, are respectfully requested to take this fact being touched by Spirits and seeing them. The music is heard, into consideration, and to give it the influence which its signifi- under favorable circumstances, at the distance of one mile, or as many of our readers will undoubtedly approve of. We shall quietly cance justly demands. Judge us by the actual results of our far as any band of martial music can be heard. After the circle is formed, the door and window are shut, the light is usually The notices from which the preceding extracts are taken, have extinguished, and almost instantaneously a tremendous blow by Many other journals have spoken of us favorably, but we have bass and tenor drums are beaten rapidly, like calling the roll on the already far transcended the limits we had proposed to occupy in muster-field, waking a thousand echoes. The rapid and tremucopy of the Saratoga Republican, which contained an extended This beating of the drums is continued five minutes or more, and and highly complimentary notice by Mr. Young, the editor of that when ended, King usually takes up the trumpet and salutes us dirty places, too, in order to accomplish the selfish purpose of the Spirit-band playing at the same time on the drums, triangle We venture to affirm that the spiritual movement has already tambourine, harp, accordeon, harmonica, etc., etc.; upon these accomplished a great and beneficent work for man. It has the Spirits perform scientifically, in very quick and perfect time. They commence upon each instrument at one instant, and in full mits an offense, it is laid to his Spiritualism; if he runs mad, it is betianity. It has established in many minds a rational belief in a blast, and stop suddenly after sounding the full note, showing cause of Spiritualism. In short, no matter what may happen, it is revealed religion. It has quickened the mental faculties of thou- that they have some more perfect method than we have of notisands, and inspired the age with a grand and living idea. It has fying each performer of the instant to start and stop. After the given a mortal blow to popular materialism, and carried convic- introductory piece on the instruments, the Spirits often sing. I heard them sing. The Spirits spoke to us, requesting us to reing, apparently in the distance, so as to be scarcely distinguishable; the sounds gradually increased, each part relatively, until

feet harmony; each part was performed with strict attention to its relative degree of sound or force. There was none of that flopping, floundering, ranting and shricking, which constitutes the tension, to accord with the heavenly harmony. It seems to me that no person could sit in that sanctuary without feeling the song of "Glory to God in the highest, peace on earth, and good will to man," spontaneously rising in the bosom, and finding expression on the lip. I don't know that the Spirits attempted to utter words with their song; if they did, they succeeded in this particular no better than modern singers. But it was hardly necessary for the Spirits to articulate, for every strain and modulation seemed pregnant with holy sentiments, and language could scarcely signify more. After this vocal performance, several pieces of quick music were performed by Spirits on the several instruments. They play faster than mortals usually do, and n most perfect time throughout. If any instrument gets out of chord, they tune it; they tuned the violin in my presence, and did it rapidly and skillfully. Spirits reconstruct their physical bodies, or portions of them,

from similar elements, apparently as those which constitute our mortal bodies. Spirits' hands and arms were reorganized in our presence, on several of these occasions; and that we might see them more distinctly they sometimes wet their hands with a weak solution of phosphorus, (which Mr. Koons prepared some time previous by their request,) which emits a light so around, spoke with some persons, and then with Mr. Koons, that their hands can be almost as distinctly seen in a dark room as they could be if the room were light. At one of these circles which I attended, there were three hands which had been covered with this solution of phosphorous, and we all saw them passing swiftly around the room, over our heads, carrying the instruments, and playing upon the violin, accordeon, triangle, harmonica and tambourine, and all keeping perfect time. These instruments were moved so swiftly and near the faces of the audience,-our own among them, -that we felt the cool atmospheric current as distinctly as we do that produced by a fan. Several of the company in different parts of the room remarked that they not only felt this disturbance of the air, but heard it, and distinctly saw the hand and instrument pass close to their faces. Several of us requested the Spirits to place these instruments in our hands, or touch us on our heads or other parts of our bodies; and in most cases it was instantly done. I held up my hands, and requested the Spirits to beat time with the tambourine on my hands. They did so, and gave me more than I asked for, by striking my knees, hands and head in a similar manner. I have seen the tambourine players in the minstrel bands in New York; I have seen the best performers in the country; but they can not perform equal to these Spirits. The perfect time, and the avidity with which they beat, is truly surprising.

Spirit-hands with phosphorous upon them passed around the oom, opening and shutting, and exhibiting them in various ways and positions which no mortal hand could assume or occupy-demonstrating them to be veritable Spirit-hands, physically organized. The phosphorescent illumination from these hands was so distinct, that it occurred to me I could see to read by it: and I took a pamphlet from my pocket, and asked the Spirit to place the hand over it, that I might see if I could read by the light. in very flattering terms of myself and others who had been The Spirit did so, when I at once perceived that I held the pamphlet wrong end up. I turned it, and could read. The members of the circle remarked that they could see very plainly my hands, face and the pamphlet I held, and as distinctly could see the Spirit's hand and a portion of the arm. I then put out my hands, and asked the Spirits to shake hands with me; they did so almost instantly. I then asked them to let me examine Mr. Koons expressed much regret at this announcement, and them and felt them until I was entirely satisfied. Others asked the same favor, and it was readily granted them. These Spiritficient co-worker, for future usefulness and prosperity in the cause persons were there who had come a long way; some from New hands appeared to be reorganized from the same elements that York, Pennsylvania, Virginia, Canada, and other distant places. our hands are; and, except that they had a kind of tremulous The Spirit said he was sorry, but he had engaged to attend a motion, and some of them being cold and death-like, we could not by our senses distinguish them from hands of persons living in the form.

This Spirit-hand took a pen, and we all distinctly saw it write on paper which was lying on the table; the writing was executed much more rapidly than I ever saw mortal hand perform; the paper was then handed to me by the Spirit, and I still retain it in my possession. At the close of the session the spirit of King, as is his custom, took up the trumpet and gave a short lecture through it-speaking audibly and distinctly, presenting the benefits to be derived both in time and eternity, from intercourse with Spirits, and exhorting us to be discreet and bold in speech, diligent in our investigations, faithful to the responsibilities which these privileges impose, charitable toward hose who are in ignorance and error, tempering our zeal with wisdom; and finally closing with a benediction.

I am aware that these facts so much transcend the ordinary experience of mortals, that few persons can accept them as true on any amount of human testimony. I obtained the addresses of the following named persons, and hope they will excuse me for the liberty I take in referring to them in this connection, for the confirmation of my statements. They were present at some or all the circles which I attended, when these manifestations occurred: R. I. Butterfield, Cleveland, Ohio; William D. Young. Covington, Ind.; George and David Brier, Rainsville, Ind.; David Edger and daughter, Mercer Co., Pa.; S. Van Sickles. Delaware, O.; S. T. Dean, Andrew Ogg, and Geo. Walker and Carpenter, Athens, O.; Thomas White, Mount Pleasant, O. Many other persons were present, whose names I did not learn.

CHARLES PARTRIDGE.

INDICATIONS OF THE COMING JUDGMENT.

THE following editorial article from the last Sunday Dispatch sufficiently indicates the way the secular press is going, and that the opposers of Spiritualism, in and out of the church, must soon lay down their "carnal weapons," if they wish to preserve a decent reputation for candor and truth. Some may say that the writer in the Dispatch is severe; we think he tells the truth, and that is a rare merit when the theme involves the respective

claims of popular theology and Spiritualism.

THE EVILS OF SPIRITUALISM. We like to see fair play, and are firm in the belief that "pot should not call kettle black." If Spiritualism works evils, it does no more than other religious isms; but the parsons and the religious press are very bitter against Spiritualism. If a believer in this new faith comtraced directly or indirectly to Spiritualism, and no opportunity to cast odium upon this new ism is allowed to pass. It is the great moral and religious bugbear of the day.

But what is to be done about it, admitting the justness of the charges brought against Spiritualism? People, at this age of the world, main perfectly silent. Presently we heard human voices sing- will investigate in spite of the blind denunciations of self-constituted moral and religious guides. While the religious press and the pulpit church members as well as the errant sinners are exercising their natural right to examine for themselves, either openly and honestly or seroom, singing most exquisitely. I think I never heard such per- cretly or dishonestly, and are going over to the new faith by thousands

Now, who is to blame for this, if anybody? and who is going to put a had a soul—a fact which he had seriously doubted before. A revelation stop to the evil, if it is an evil? Evidently not those wholesale denun- of this fact to him had been life from the dead-a fact which had given ciators, whose bigotry is only equaled by their ignorance. If Spiritualism is false, the only way under Heaven to put it down is to go into on and set his own house in order, and hoped others would do the same, it thoroughly, probe it to the bottom, and show up its falsity in a ra- trusting that God would take care of the tendency of Spiritualism as of tional and consistent light. To deny facts, or to attribute them to the all other grand public elements of human progress. devil, will not answer at all; nor will it do to stigmatize it as the cause of all the evils incident to a bad state of society. This latter trick is too old and threadbare to be of avail, and none but numskulls will resort to it. There are adulteries, seductions, thefts, murders, etc., committed in abundance by members of some one of the score or two of ortholox denominations. Why has it not occurred to parsons and sec- fact of how much that is new and wonderful the human mind is capable turian editors to war against orthodoxy on the ground they assume in fighting against Spiritualism? For no other reason than because they truth instead. The world profits by the fact, while they are "progressdid no: consider it for their interest to do it. The evils engendered by their own false doctrines and bad practices, they prefer to attribute to got to the "twelfth circle of the seventh sphere" without encountering their eaemies. Almost every culprit dies in the arms of modern orthodoxy--is that an argument against the church system of the day? thes when he arrived there, he is sure to come back after a time with a If its own weapons were turned against the modern church, we are afraid it would suffer some, and not unjustly, for it really does more jog along with the common herd, a wiser and a better man. harm than good, in all its sad degeneracy.

But, again, admitting that Spiritualism is a scandalous evil, who is to blame for that state of society which engenders and fosters such an Indeed, the spirit departed with the occasion, while its form, if it had evil? Plainly, it is those who have assumed to themselves the moral and religious training of mankind. They have been at it since the days of Moses, and what has been the result? Why, according to their own showing, they have only succeeded in helping Satan, for he is carrying off the flocks in immense numbers, in spite of the efforts of the faithful, who shout in vain to frighten the sheep back into the fold. Is there not a fault, then, in orthodoxy, somewhere? Is it not effete and stupid? Are not its leaders hirelings and mercenaries? The truth is, the Church, the "fold," is too rotten to hold the sheep. It will not bear its own weight even, much less afford any kind of protection. If the modern church would put down Spiritualism, it must resort to common sense, research, and honest argument; and the moment it does this, it will cease to be the modern church. Old orthodoxy is doomed-it has been weighed in the balance and found wanting.

NEW YORK CONFERENCE.

SESSION OF JULY 11.

Dr. Gray referred to a recent statement in the Journal of Commerce of a case where a man had left his wife by direction of the Spirits. Admitting this to be true, all we can say is, in substance, what the Church says when one of its ministers or members does the same thing--" He is a very poor Christian." Assuming this direction or advice to come from the Spirit-world, which he by no means believed, it imposed no obligation on any man to follow it. Inspiration is not necessarily infallible nor final. The high court of judgment and conscience, where inspiration, from whatever source, is to be weighed and considered, is alone competent to issue authoritative mandates to the individual. He thought the ancient patriarch manifested more credulity than humanity in his willingness to substitute his son for a goat by way of burnt offering. He would submit to no such dictation. But the Journal of Commerce man, who would commend the docility of Abraham, can not in the same breath condemn a like submission to authority in our own times. But for ourselves, we claim a higher standard. He was but uttering the united voice of the New York Spiritualists in saying, no doctrine, or mandate, or pronouncement whatever, should be received as authoritative by virtue of its origin or mode of being communi-

Mr. Partridge said in substance that since Dr. Gray had referred to an incident which occurred in their early investigation of Spiritualism, which Lears on the subject under consideration, he would relate it.

Mr. P. was directed by what purported to be a Spirit of distinction to travel through our country, and finally in Europe, with certain mediums, to present spiritual phenomena to a skeptical world. He was not willing to leave his family and business on such an expedition without good reasons for doing so. The Spirit said there were good reasons, but declined to give them, saying that he would perceive them as he journeyed on. Mr. P. said he differed with the Spirit, and thought it better to stay at home and labor to convert his next-door neighbor and spiritual world were shown to be imperfect men and women like our other skeptics in New York first; and unless the Spirit would give him ity better to go, he should stay at home. He was not in the habit of question to be asked by us in relation to any proposition in moral as regarding authority nor threats, but reasons which commended themselves to his judgment. He did not care to communicate with Spirits or mortals who would subjugate and use him as a tool. He must communicate with them, if at all, on the basis of acknowledged individualities, with mutual rights and responsibilities. He could not take the mere inse dixit of Spirits or mortals as authority for his actions. The Spirit did not give satisfactory reasons, and he did not go. Although some of his friends at the time thought him very obstinate and presumptuous in exercising his reason and judgment as to the propriety of is the only source of all truth, and He imparts just so much of it to obeying heavenly mandates, he had never regretted the position he then cach of His creatures as is earnestly asked for and can be appreciated. took; on the contrary, he maintained it to this hour, and he thought it had saved him many fruitless journeys and much mortification.

find so many servile, cringing authoritarians spiritual ranks. He thought it was the source of nearly all the reproaches east on Spiritualism. Various speculations and enterprises not in accordance with sound reason and judgment, have been engaged in and pursued under authority, as the parties thought, of Spirits Rooms for spiritual meetings have been taken, and conventions called, by direction of Spirits, seemingly without any definite object on the part of Spirits or mortals. When we ask what is to be done, we are answered, "Oh, we don't know; Spirits will tell when we get there;" foundation or indisputable facts and principles to stand on, and and when the meeting is convened, Spirits are asked what shall be done, and how the meeting shall be conducted: and thus the control of the meeting is given to a Spirit who, for aught they know, would delight to bring Spirit ralism into discredit. With some people it only her own thinking, and, moreover, has the requisite time and requires a person to shut his or her eyes and open the mouth, to be ability to assist those doctors who need such mental, moral and considered a medium for oracles from the highest angel. Directions spiritual stimulants to counteract the effects of a dead faith are received, generally to the effect that the people keep silent and let the Spirit speak through this medium; and then the Spirits (if they be Spirits) proceed to tell what they are going to do when their auditors are developed up to their plane, so as to appreciate it; or a harangue on not to merit an extended argument in refutation. Miss Torrey some outside subject—the hobby of the medium or Spirit—in which is direct and sensible in her method of treating her pastor's obmuch is spoken, but to little or any purpose. In this manner much valuable time is thrown away, common sense outraged, the spiritual world belied, he thought (for he doubted whether disembodied Spirits had anything to do with it), and rational people disgusted with this pseudo-Spiritualism

He would not say that none of these people so exercised are in any degree mediums for Spirits; but if they are, it is manifest that they are of no higher order of intellect than the persons they use, and are lacking their discretion, for they (the mediums) would keep silent if let alone.

He said authoritarianism was not an offspring of Spiritualism, but of the blind theology of our times, which denies the right to question or reason upon spiritual things. Men bring to us from their churches these relies of superstition for us to correct; and these very churches exult over and magnify the follies of Spiritualists, which are seen to result from their teachings.

He thanked God that slavery was not a doctrine of the Spirit-world and he was sure no Spirit would subjugate man, and use him as a tool, unless it should be some despot just born into that world, who had not learned better. He had ascertained that what we call death does not change the man from a fallible to an infallible and omniscient being, but that he carries all his errors and prejudices with him, and these he would teach to mortals until he grew out of them: and so would a person in the habit of spinning out a multiplicity of words without regard to common sense or their significance, do the same thing from the Spirit-sphere. Hence it is incumbent on Spiritualists and skeptics to exercise their judgment, and discriminate between sense and nonsense, and not listen hour after hour and meeting after meeting, simply because a Spirit claims to speak, if they can't speak to edification. He wished people would leave their blind idolatry and superstitious faith in the unerring wisdom of all Spirits in the church and state where they found them, and bring and exercise that intelligent criticism and sound common sense which God has given them to govern their conduct here, and for the use of which He imposes strict accountability.

Dr. Benton raised the question, How are we to know when a communication is spiritual? He thinks if Spirits know anything, they know everything. Facts had been disclosed to him which he was certain were not known to any one save himself in the body; and hence he supposed they must have been revealed by the Spirit who with himself were the sole participants in the knowledge of them. But his question was, How are we to determine the spiritual origin of communications?

Mr. Oorla thinks every case should furnish its own standard, and every man should be his own judge of the expediency, authority and yourself say, "In regard to that promised Future Life the Chrisorigin of the communications he receives. He has no manner of doubt TIAN RELIGION ENTERS INTO NO PARTICULARS." But why does it not? that Spilts do communicate; but at the same time great caution is Because, evidently, the particulars are involved within the very idea necessary if we would be preserved from mortifying errors and false itself. As man will live for ever, he will live for ever as man; not as conclusions. He had learned by his intercourse with Spirits that he another totally distinct being. And living as man, he will necessarily stored to health as to be able to walk and ride out.

significance to all other facts. In the light of it, he was willing to go

Dr. HALLOCK looked upon the apparent difficulties of spiritual investigation with entire columness, because of the law of compensation which nature everywhere offers to all that suffer. Our enthusiastic friends, for instance, who honestly think themselves communicating with the "seventh sphere," are frequently only demonstra ing the interesting while yet in the body. In their search after an apostle, they find a great ing" rapidly on the solid sustenance of names. Now, as no man ever a host of "evil spirits" by the way, and finding more devils than apos-"flea in his ear." and upon dus pause pick up his discarded senses, and

[The Doctor left us to report our own speech, which occurred at this stage of the proceedings, but we have concluded not to embalm it.

any, has already shared the oblivion of forgotten things.—Ed.] Dr. WARNER thought if additional evidence were wanting of the ne essity of a new dispensation of truth, it might be found in the conduct which had characterized the public press in its opposition to Spiritualism. To characterize that conduct in appropriate terms would involve the necessity of yielding himself up to a Satanic influence which he did not care to cultivate. The vilest epithets would have to be used. I could not, however, be concealed, that the press seizes with avidity apon the most scandalous reports of individual fanaticism, oftentime when the whole thing might, upon the slightest inquiry, be ascertained to be a sheer fabrication, and publishes them to the world as fair repre sentations of Spiritualism and Spiritualists; at the same time it studiously conceals the solid facts which constitute the basis of Spiritualism and which are attested by thousands of voluntary witnesses of the most reliable character. Facts of the most stupendous character, capable of being substantiated by any amount of unquestionable evidence, tending to demonstrate the immortality of the soul and the open intercommu nion of the two worlds, are constantly occurring all over the land, and being related in these conferences; and yet the press takes good care that the public shall not get the first intimation of anything of the kind. The sick are healed, the lame made to walk, the blind receive their sight, mourners are comforted, thousands upon thousands are converted to a living faith in immortality, atheists forsake their atheism and become preachers of God and eternal life; and yet these great facts, attested by clouds of witnesses, are concealed by the public press. But f some brainless fanatic or lunatic outrages common sense and common decency in the name of Spiritualism, or there is the faintest report to that effect, the matter is at once blazoned forth to the world as an instance of the legitimate effects of Spiritualism! Admitting that such instances do occur, who is in reality responsible for them? Who bu those who teach the blind and unquestioning reception of the alleged

spiritual communications of past ages? Who but those who bow down to the despotism of authority? Spiritualism does not so teach. Its first great practical lesson is, "Believe not every Spirit, but try the Spirits whether they be of God." Spiritualists who have not learned this lesson are still the same slaves of authority that they have been taught to be by an orthodox priesthood. They have merely transferred their allegiance from a despot in the body to a despot out of the body. This, however, is the sure precursor of entire emancipation; and this it is that exasperates our enemies. Spiritualism teaches man that he is in reality the "temple of the living God," and consequently his own priest. It calls upon him to stand creet in the God-likeness wherein he was created, and think for himself. [The speaker here related facts o his own observation, proving the presence of supra-mundane power and intelligence.] The result of his investigations has been his thorough conviction of the ability of Spirits to demonstrate their presence, and communicate their ideas to those in the form. The inhabitants of the selves, but occupying a more harmonious sphere of existence. Eternal reasons satisfactory to his mind that he could subserve God and human-progression implies eternal imperfection. "Is it true?" is the only well as natural science. Ancient as well as modern Spiritualism is thus to be brought to the test of individual experience. The same rules are to be applied to communications from the spiritual world as are applied to those from the natural. He would receive no communication in contravention of his own reason. A truth is nothing more nor less than : truth, whether it comes from the natural or from the spiritual world; or whether it is announced by St. Paul or by a culprit upon the gallows It is not the exclusive property of any individual nor of any age. God

Adjourned.

LITERARY NOTICES.

REPLY TO THE REV. DR. W. P. LUNT'S DISCOURSE AGAINST THE SPIRITUAL PHILOSOPHY. By Miss Elizabeth R. Torrey. Boston: Bela Marsh, 15 Franklin-street, Publisher.

In this elegantly printed pamphlet, of 32 octavo pages, we have an illustration of what a young woman can do with an old Doctor of Divinity, especially when the former has a substantial a living, present inspiration to warm her heart and enlighten her mind. The writer of this review is evidently accustomed to do Some of the points comprehended in this work, are disposed of in a summary manner; but then they are of such a nature as jection; at the same time she writes with sufficient clearness and force to damage the pretensions of any clerical opposer of Spiritualism. This work is cordially commended to the attention of

We extract the following from the closing portion of Miss Torrev's review:

The life to come is not a negative state, but one of positive joy and everlasting blessedness. It is a state where man will find all the sources that gave him true satisfaction here, overflowing with richer comforts. Friendship shall aid him in his heavenly labors. Love shall sing to him as he ascends through the spheres of light and glory Hope shall lead him onward and upward through that unspeakably grand series of progresses which shall reach through Eternity. Parents and children shall there meet, husbands and wives, brothers and sisters -all loving and tender souls that have been separated here by death, and they shall part never more.

> "They sin, who tell us love can die; With life all other passions fly; All others are but vanity.

In heaven ambition can not dwell, Nor avarice in the vaults of hell. Earthly these passions of the earth, They perish where they had their birth But love is indestructible! Its holy flame forever burneth; Too oft on earth a troubled guest It here is tried and purified, Then hath in beaven its perfect rest; O! when a mother meets on high, The babe she lost in infuncy, Hath she not then for pains and fears. The day of woe, the watchful night, For all her serrows, all her tears, An over-payment of delight "-Southey

One reason why the Spiritual manifestations of this age are looke upon with distrust—why they are spoken of with scoffs and sneers, is it, she was known to get up in the night and write in the dark, with was developed to that condition, that she was made to interpret the difbecause men do not really believe in immortality at all. They no longer perfect legibility and correctness, her themes being of a highly spirit- ferent languages spoken through me. She attended meeting the fol- the leg of the table, and seized hold of the leg of my pantaloons below recognize the spirit that is in themselves. They think, undoubtedly, ual character. She also, in one or two instances, while in this preter- lowing evening, and did the same before the audience. She seemed the knee, and pulled it with considerable force. It then went to another that they do believe, but their skepticism is seen in their hesitation to accept any definite view of the future life whatever. "I believe in immortality," one says; but when you question him as to the conditions and circumstances of that immortality, he has no answer to give. You

be in those circumstances, and be for ever surrounded with those conditions, which the idea of man implies. Thus believing in man's immor tality, we must believe in all that modern Spiritualists claim.

And why should it be thought a thing incredible, that the spiritual world should flow into the material-the living world of men? Or, that the inhabitants of the unseen world influence and guide and inspire those who yet dwell in the flesh? The most reasonable conclusion, certainly, that we can arrive at, in regard to the other world, is that there is a reciprocity of influences between that and this. Humanity is one-a body of many members; and, endowed with immortality, death can not dissolve it. The Humanity in the flesh is a part of be thought worthy of a place in your best of papers, you are at the humanity that has passed the dark waters. It is a body that can not be dismembered. The members in eternity are in sympathy with the nembers that remain on earth. As St. Paul says--" Whether one member suffer all suffer with it." It is reasonable also to believe-inamong the sorrows of our mortality," may be benefited by the minisries of our brethren departed, and they may be benefited by us.

And this thought, so abhorrent to you, was it not the leading sent ment of the Primitive Church? Was it not the opinion of the Fathers Is it not now the devout belief of the great majority of Christians Protestanism, I know, unwisely ignored it—denounced it as an invenion of the devil; and thus extracted from religion its most attractive cature, and robbed man of his sweetest hopes. Although we do not always recognize the fact, spiritual influences are continually flowing around us, and imparting to our souls the graces and virtues of the neavenly spheres, and the elements of eternal life.

I have thus, Reverend and dear Sir, expressed my frank and honest this letter to a close, I desire to say, that unless the Church and the regular teachers of Religion adopt a more satisfactory pneumatology and present to the earnest and inquiring heart a more definite and fan gible conception of the life of the world to come, they should not be astonished if men go outside the religious organism, to obtain the satis faction which they deny them. We want to know something more than that the immortal Life is not this, or is not that. We must know what it is; and the knowledge we crave is not difficult of acquisition. It we follow our reason and the inspiration of our hearts in connection with the teachings of the Divine Word, we shall come, at last, to the glorious truth. We shall recognize the spiritual world as a living fact around us, and a glorious ministry of angels, and the communion of the saints on earth with the saints of Heaven, and shall feel the fanning of the wings of the angelic legions as they sween by us on their errands of mercy, and love, and hear the citizens of Heaven harping with their

BOOK OF MEN, WOMEN, AND BABIES. The Laws of God applied to obtaining, real ing and developing the natural, healthful and beautiful in humanity; forming a compendium of baby conventions, prize babies, species of beauty, marriage in it varied relations, conception, generation, parturition, choice of husbands, wivestemperaments for pairs, influences of clime, etc., etc. By Dr. Porter, of New York pp 199, 8vo Dewitt & Davenport.

The contents of this book sufficiently redeems the promise given to the reader in its long title, the essential portion of which is quoted above. Its leading theme is of a physiological nature, relating to the reproduction, development, and general improvement of the human species. The author intersperses his own remarks with many quotations from other eminent writers, bearing on the matters discussed though the selection of these is not always free from marks of haste and of a rather too strong desire to make a book. He treats the general subject of the physical improvement of men, women, and babies, in much the same spirit in which a philosophic cattle breeder would treat the question of improving his flocks and herds; and some of his readrs will probably find their sense of delicacy and correct taste severely shocked by his incontinent advocacy of "baby conventions" and "baby shows." With all these drawbacks, however, the book contains enough that is true and important to repay a perusal by any one who is in search of the kind of information which it professes to give.

FACTS AND REMARKS.

SPIRIT-CURE AND APPARITION IN 1676.-The following relation, which e condense from Mr. Glanvil, is not only interesting in itself considred, but when viewed as a parallelism and confirmation of many things now alleged to be occurring. A Dutch woman named Jesh Claes, residing in Amsterdam, Holland, had, for fourteen years, been completely paralyzed in both legs, one of which was without feeling. On the 13th or 14th of October, 1676, she felt, while in bed, a hand pulling her arm three times. Being alarmed, she inquired what it could be whereupon she was answered in these words: "Be not afraid, I côme in the name of the Father, the Son, and the Holy Chost. Your malady shall cease, and it shall be given you from God Almighty to walk again." The woman, being still alarmed, cried out for a light, when the voice answered, "There needs no light; the light shall be given over the room, and she saw a beautiful youth about ten years of age, with curled yellow hair, clothed in white to the feet, who went from the bed's head to the chimney, and a little after vanished. Hereupon did there shoot or gush something from her hip, or diffuse itself through r leg as water into her great toe, where she did find fife rising felt it with her hand, crying out, "Lord, give me now again my feeling, which I have not had for so many years.' Yet she continued that day (Wednesday) and the next day (Thursday) as before, till evening. at six o'clock, at which time she sat, at the fire dressing the food. Then came as like a rushing noise in both of her ears, with which it was said to her, 'Stand! your going is given you again.'" The woman then rose and walked, and continued afterward to enjoy the use of her limbs. This account was taken by a Dutch merchant from the woman's own lips, and printed in the Dutch language, and was attested by a sufficient number of credible witnesses to place it beyond doubt.

Convincing Case of Spirit-Interposition.—Some two or three weeks ago a friend of the writer, Mrs. H., of this city, accidentally stumbled as she was descending a flight of stairs, and sprained her ancle so se verely as to be unable to walk upon it, and there was no reasonable prospect that she would be able to use it freely under several weeks. A few days after the accident occurred, however, Mrs. Bradley of this city was told one morning by the Spirits, that Mrs. H. had sprained her ancle badly, and that she must make a liniment for her which would cure the sprain. Up to that time Mrs. B. had not heard through any external channel that any accident had happened to Mrs. H. She however proceeded to make the liniment according to directions given by the Spirits, and despatched her husband with it to Mrs. H., from whom he received a full confirmation of the particulars of the accident as stated by the Spirits. Mrs. H. applied the liniment as directed; but the first day the ancle, instead of being improved, grew worse. She did not know, however, whether to attribute this to the action of the liniment, or to the unusual amount of exercise which she had taken during that day; but she concluded, upon the whole, to discontinue the liniment, and in its stead to bathe the limb with arnica. Soon afterward Mrs. Bradley herself came in and inquired about the limb, and without anything being said to her respecting the change of the treat ment, she said, "Why, the Spirits tell me you have been bathing your ancle with arnica; they say that it is not good for you, but that you must certainly keep on using the liniment, and it will do you much good." Mrs. H. accordingly resumed the application of the liniment. and in two or three days the ancle was nearly well, whereas she had expected that two or three weeks would have clapsed before she would be able to walk on the limb without the use of a cane.

PROTRACTED TRANCE AND ATTENDING PHENOMENA.-Rev. Uriah Clark nforms us of the following as among the remarkable facts in Pneumatology which came to his personal knowledge during his recent tour to the North and West. Miss Frances D-, of Lansingburg, seventeen years of age, and who has been in feeble health during the last three years, fell, a few months ago, into a state almost entirely resembling physical death, in which she remained forty-five days, taking no nourishment except a little water, which was with difficulty forced down her throat with a quill. This protracted fast seemed to have no effect to diminish her flesh, nor to alter her appearance in other respects. After she returned to her normal state, she declared that she was perfectly conscious during the whole period of her paroxysm, and that the only thing which troubled her was the horrific apprehension that her friends might bury her while in that state, under the impression that she was dead. Near the close of her trance, and also after she had come out of natural state, arose in her bed in the day time, and wrote in straight in the inkstand as it required replenishing; and though an opaque on which she wrote, she still wrote on without any apparent embarrassment. In her normal state she knew nothing of Spiritualism, and her relatives, with whom she resided, were Methodists, and of course opposed to it. She has since, through Spirit-agency, been so far re-

Original Communications.

THE INDIAN SPIRIT GIRL.

BROOKLYN, July 7, 1855. MESSRS. PARTRIDGE AND BRITTAN:

Dear Sirs-You having noticed in your last my communication concerning Decdimoo; I take the liberty of presenting you ome incidents of another interview with her, which, should they liberty to publish, with your own comments thereon.

Briefly, then, "Deedie" had given to each member of the circle a name taken from some object in nature that had its coundeed such a faith is logically imposed upon us-that we who "dwell terpart in the person for whom it was chosen; or, in other words, each name was a true index of the peculiar thoughts and they owe outside of themselves. Such an emergency presented itself feelings of the one it represented.

There were, "The Star," "Big Water," "Gentle Fawn," 'Silent Dove," "Drooping Lily," "Full Moon," "Raindrop" and others not less beautiful, which I now forget. The fitness of all, however, was acknowledged and admired, excepting that of Raindrop's. He denied the similarity of their natures, and declared his inability to recognize himself daguerreotyped in a little, unmeaning, uncared-for raindrop; while Deedie, on the other hand, maintained that the likeness was there, nevertheless, opinion in regard to your discourse on Spiritualism; and in bringing and promised that he should discover it ere next they met; she then bade "good night," and left. The next day, while at my business, the following ideas obtruded themselves on my mind most abruptly, and were written down in little time, with less our own perseverance and united efforts, we may aid in raising the thought and no care whatever. I took them with me to the circle that evening, and was there met by Deedie and a demand from her that those lines on the Raindrop be read immediately, which was done, she the while exclaiming, "me like 'em much!" "me love 'em big!" and the like expressions, declaring at the same time that she dictated them herself, in order to show that a little drop of rain did signify something.

THE RAINDROP.

First, with maddened torrents rushing Down the mountain track, and gushing, Gliding, rolling, plunging, leaping-Onward to its level creeping. Then, upon the sea-bed, deep, By ocean cradlings hilled to sleep-Deep-floating now through coral caves-Now, sitting high on mountain-waves! And now, through spiral paths, ascending Into clouds that low are bending, On it floats, to kiss the brow Of countless spirit-throngs! and now, From the bursting cloud outstreaming! ('Mid the lightning's awful gleaming!) Catching sun-born rays, it turns To a diamond-drop, and burns-Briefly burns, with dazzling light-Then, to earth, in beauteous flight, Descends a pearl! its gems to fling On bosoms fair of lake and spring! Or, from more silent, weeping skies-Like falling tears from angel-eyes-It cometh in the gentle rain, To visit woodland, meadow, plain; To raise and cheer each fragile blade With birth and being vailed in shade; To dance and sparkle on the flower, And live in sunlight but an hour! Yours most respectfully,

PRACTICAL SPIRITUALISM.

DEAR BROTHER BRITTAN:

Although this is called the "land of the free and home of the brave," in my opinion the name is not fully applicable. I should like to know where is the bravery or freedom of oppressing our brother man, either take the office of Treasurer. Please call at the office, 272 Bowery, by making him a chattel (which is the case with at least one-sixth of the population of this boasted land of liberty), or by taking from those who are nominally free one-half to three-fourths of their earnings? ou from God." "Then," continues the narrative, "came light all What is the result of the present system or organization of society? The female portion of the community are still oppressed by the cruel monopoly of wealth in the hands of the few. Look at your great and overgrown capitalist rolling in wealth, which has been acquired by wringing the very life-blood out of the poor operators!

This, perhaps, is more distinctly observable in the ern sion of our poor down-trodden sisters who work with the needle in religious dogmas our fathers received in the exercise of a confiding large cities. My heart aches, and my whole soul is bowed down in faith, testing these dogmas by the teachings of reason; and the tensorrow and commiseration for those poor, helpless females, who are dency is to reject the alleged immortality of man, as resting on purely ground down by these heartless oppressors. As much as I sympathize with the poor, down-trodden colored brothers or sisters, who are for the greater part slaves in this "land of the free," I think the iron shafts and senses of mankind; and that necessity is being met by the occurof oppression pierce almost as deeply the oppressed class of our own rence of a variety of physical phenomena, exhibiting the action of an color, although they call themselves free. These things, dear brother, invisible power, guided by self-possessed intelligence. The object and are to my mind sources of the greatest mental suffering. Therefore, end sought, is to prove immortality as a truth, by the kind of evidence is there not a work for us who call ourselves Spiritualists to do? Are which alone will satisfy the present progressed age. we going to remain content, in attending our circles, to receive manifestations either of a physical, moral, or spiritual character, without endeavoring to carry out in practice those glorious truths, that from have fallen !-- also to remove the fetters from the chattel slave, as fulness, etc. well as from the task-master, who in reality, in some respects, is equalthe whole world becomes spiritualized? I fear if we do we will all go down to the grave without effecting any useful end. It is really painful to me to hear some say we are not prepared for any radical changes, and that all those improvements in society will come about when that we take with us our own nature, mind, etc., which continue the we are prepared to receive them. For my part, I repudiate such heartless sentiments. I cannot believe we are all more machines. There is a volition or living principle within us that is struggling for the ascendency; and if suffered to assert its proper place in our minds, it would regulate all things well. That principle in the hearts of all Spiritualists combined, if carried out in practice, would produce a wonderful physical, mental and moral change in the world. Societies would then be formed practically to improve the condition of all, without regard great Nazarene, who went about doing good to the souls and bodies of

believers in its truth, let us, in Heaven's name, make some attempts to carry it out in practice.

FACTS FROM A MEDIUM.

Thy friend and brother.

BLACK EARTH, WIS., May 4th, 1855.

After being a Shaker for a little more than two years, as a medium, I have recently been controlled to speak in unknown tongues. I speak four of us in the circle. After sitting quietly for about half an hour, I in broken English in public, with the brogue and accent of a foreigner | felt something touch me very gently on the end of my right thumb nail; so much so, that my acquaintances frequently take me for one. I am after this there came three successive touches on precisely the same used to explain the philosophy of Spirit-communion, and give tests in place, and then a patting on the right hand, by what felt like a perfect languages. I would like to meet Dr. Dods, and have him explain to human hand. Several questions were asked by myself, and answered by me who or what it is that controls me, if anything save what it claims slapping the back of my right hand so hard that all in the circle heard

circle at the place where I stayed for the night, and soon a young lady this hand on top of my head with considerable force, as much as if to say perfectly herself, and it was some time before she could be convinced lines, apparently without the use of her natural eyes, dipping her pen that others in hearing did not understand as well as herself. This was which excited him very much. We were all touched and our clothes done by removing the influence, and showing her that she could underscreen was held before her eyes to prevent her from seeing the paper stand only when the influence was upon her. Here is a question I wish At length the alphabet was called for and "good night" spelled out, to ask the skeptic: Who or what is the intelligent power that controls when the manifestations ceased for that evening. one person to speak, and another to interpret, a language which neither they nor any other person in the body understand?

The cause is progressing calmly but surely in Wisconsin. Yours for the truth, etc.,

ORIEN B. HASELTINE,

ANOTHER PHILANTHROPIC ASSOCIATION.

WE have been favored with a call from several ladies, constiuting a committee from the American Ladies' Association, whose very charitable objects are embodied in the subjoined circular. They exhibit unusual perseverance in their new enterprise, and they have our best wishes for their success in every earnest and disinterested effort to promote the interests of suffering human-

TO THE PUBLIC.

We beg to present to the public a subject fraught with painful interst in the consciousness of every truly benevolent person of our vastly populated city. There is always much of suffering not apparent to thousands of well-meaning persons who are immersed in their own affairs so deeply, that it seems requisite some great emergency should arise to enforce upon their consideration the truth that there is a duty the last winter, when, owing to the hardness of the times, immense numbers were thrown out of employ in the most inclement season of the year. Let the history of the last winter in New York be written, and it would present such a picture of privation, and suffering, and degradation, as to be suggestive to the philosopher of much for grave thought, and cause the great heart of humanity to turn with horror from the page. 'Tis true, the numerous calls that were made to alleviate the wants of the suffering poor, were ably responded to, and much was done. After all, the relief was but temporary, and nothing was substantially accomplished to light up for them the dark future.

In view of these facts, a few of the sisters of humanity, feeling a warm desire for the elevation of the race, have entered into a work which we trust, by the blessing of God, may result in incalculable good. While we shall feel amply rewarded for our labor of love if, by hopes and cheering the future of many a heart now despairing, yet our efforts, unaided, will avail but little. We, therefore, in good faith and trustfulness, acting in accordance with a clear sense of duty, would appeal to a generous public for sympathy and aid in an undertaking which, if properly sustained, all must be persuaded, will be attended with a happy result.

In pursuance of a design to benefit that class, we, the undersigned, lo extend our countenance and support, and pledge ourselves to be active in sustaining an association for the purpose of directly assisting the American Orphan Girls of this city, by establishing a Home for them to fly to in case of need. We do recommend to the favorable notice of our fellow-citizens the Executive Committee who have enlisted in this laudable enterprise. Friends of humanity, you can advance the welfare of the worthy poor by extending your aid through this mediam, and will be instrumental in saving many from going the downward road to destruction-save them from the dens of infamy which infest our city. The object of this association is to benefit them, not by charity directly applied, but that its benefits may be lasting, and the community be purged of a growing evil, by saving these poor motherless girls from straying. In connection with this, we propose to furnish a comfortable boarding-bouse for those who have to support themselves by their own labor. It is a lamentable fact that many of this class cannot earn enough to pay the present exorbitant rates of board in respectable boarding-houses, while many find it now difficult to obtain board at all, and are consequently exposed, in their utter helplessness, to walk into temptations. It will be the duty of this Society to aid those who are out of employment in their efforts to obtain it; while it will be expected of those who are more fortunate to pay a moderate amount of board, sufficient to cover actual cost. At eighteen years of age they can become members, and own a share in the house.

A temporary building will be obtained as soon as circumstances may be sufficiently favorable to warrant the committee in taking this step, until sufficient can be had to erect a suitable building upon ground which some able philanthropist will have an opportunity of donating to the Society. That there are many such we do not entertain a doubt. We now leave the matter with our fellow citizens. Shall we perse-

vere, and will you aid us? The Committee will each be provided with a book, and by calling upon you, will give all an opportunity of doing comething to help forward the good time coming, by subscribing or making donations, at the office of the American Ladies' Association, 272 Bowery, where one of the Committee will always be in attendance. Any persons who wish to become members can have an opportunity

by calling at the above number; or any two or more influential gentlemen who may feel interested in this business, and may be willing to Mrs. L. Lincoln, 272 Bowery,

MRS. M. TENBROECK, 107 Bowery, Executive Committee. MRS. C. NISTINE, 87 Forsyth-street,

ANSWER TO MR. HUME. To the Editor of the Spiritual Telegraph:

I submit the following views in reply to the communication of "Da-

vid Hume," in your issue of June 9th. human and vague testimony. For these reasons there is now a necessity for evidence of immortality, as addressed to the intellect, rerson,

2nd. Because of man's disposition to mingle his imperfect philosophy, superstitions, etc., in his estimations and interpretations of these newly developed evidences, a necessity occurs for teaching also the nature of time to time are communicated to us from the Spirit-world? When are that immortal life, its direct connection with this life, and the laws of we going to make one united effort to re-organize society, and by that bis being in time and through eternity; and that necessity is being met means to raise up the low and degraded from the depths to which they by the occurrence of greatly varied teachings, as to intelligence, truth-

It is taught, and it is rational to suppose, that if man continues to ly enslaved with those whom he oppresses? Are we going to wait until exist as an individualized being for ever, and that if death is but the transition from the earth-life to the Spirit-form of existence, then the change in our character, as to any increased moral purity or wisdom. is, in that life as in this, the result of our self-labor and effort; hence, same until we reform ourselves. Then, as we have amongst us an abundance of persons enslaved with excessive self-esteem, disregard for truth, disposition to practise deception, etc., how can we better learn the fact, that leaving this life with that nature, we incur the consequences thereof, than by the various manifestations, communications. etc., referred to by Mr. Hume as his grounds for his too general remark, "They are most incorrigible and inexcusable liars?" The fact that there are in some teachings great purity, truthfulness, charity, to color or clime. We should then be following in the footsteps of the etc., and in others great ignorance, triffing, and error, is a powerful confirmation of the general doctrine taught, "that life in the form is the seed-time to sow for eternity;" and until it can be asserted as ra-I am really tired of this mere speculation in Spiritualism. If we are tional "that God will change men from selfishness and ignorance to perfect angels, whether they will or not, we should expect the evidence to show that the liar dying with that nature will be so for ever, unless he, of his own self, will work out his own salvation. But God helps all who will try to help themselves, there and here. PHILADELPHIA.

DEMONSTRATIONS OF SPIRITUAL PRESENCE.

Mr. Editor:-I desire to state a few facts which occurred in a dark circle some time ago, at Mr. Conklin's, in Howard-street. There were it very distinctly. This Spirit-hand felt warm and as natural as any In the month of March last I was in Troy, Walworth county, Wis- human hand. I then put my hand under the table, requesting the consin. After meeting the friends (all strangers to me), we formed a | Spirit to take hold of it, but I had no sooner done this than down came No, I don't! and then passed off down under the table and rubbed against member of the circle and took hold of his leg as with an iron grasp, pulled by his hand; rappings were also heard and lights were visible,

I will add that the medium, Mr. Conklin, sat in a position where it would be impossible for him to touch me, as I was touched that evening. without my knowing it.

NEW YORK, June 3.

Interesting Miscelluny.

SPIRITUALISM OF THE PAST.

WE extract the following from the sixth number of a series of articles now in course of publication in the Christian Spiritualist :

Luther, in his Colloquia Mensalia, says, in Prussia a boy was born, when there came to him a Spirit, who took faithful care of the infant, so there was no need of mother or servant, and as he grew up, had care of and went to school with him; but yet was never seen. He after, a total separation. wards traveled, and the Spirit would warn him when any evil was to happen to him, which he did by a touch, and would draw off his boots as a servant. The possessed was at length made a canon, and he was sitting feasting with his friends in great jolity, when a vehement stroke canon said, "Be not afraid-some great evil is impending over me." He shortly afterwards was taken sick with a fever, which continued several days, when he died miserably.-Bodin writes a similar thing A person told him that he had a Spirit always attending him. When he was thirty years of age, he for a year prayed, morning and evening tions. Since which he had instructive dreams and visions-sometimes of a difficulty, not only of Divine, but of human things. He sometimes seemed to hear a voice from God-"I will save thy soul; it is I that ap- urging the demand. peared to thee before." Since which time, between three and four o'clock in the morning, a Spirit had always rapped at his door, which at first he opened, but saw nothing; and the Spirit would continue to rap until he arose. Upon this he thought it was an evil Spirit, and prayed for a good angel. The Spirit then made himself softly known to him, by striking on a glass phial, and afterward, a friend being with him, raps were made on a stool. He was touched on the right ear if he did ill, and when for good, on his left ear. If he had an evil thought, he was admonished; if he read a bad book, the Spirit would tap on the stated that while drowning, and sinking as he supposed to rise no more to give alms, and the more he gave, the more his affairs pro-neved. He he had seen was a sort of light, in a round form, very clear. In illus. tration, Bodin quotes Job ch. 33, Isaiah ch. 50; and as to the striking as with a hammer, in Judges we read of Manoa, "that the angel of God began to knock before him," as Rabbi David says-where the Hebrew word Lepagamo signifies to knock, to sound, to ring, from the word Pahamon, which signifies a little bell, or tabrette.

Mr. Bayter, in his discourse on Apparitions, says, a gentleman, once pious, took to drunkenness, and after his fits, when he had slept himself sober, something used to knock at his bed-head, as if a person knocked on the wainscott. A discreet woman who watched him, avers she has seen his shoes, which were under the bed, raised, when nothing visible has touched them.

Mr. Hartakenden says that when he lived at Coln Priory, the seat of the Earl of Oxford, near the house was a coach-house, where the butler and coachman used to lie. They averred, one morning about two o'clock a great bell tolled. Mr. H., to ascertain their truth, lay with them one night, when he heard the bell and awoke the men, who said, "Tom's at his sport." Some ministers were then assembled, who prayed; after which no noise was heard there.

A similar occurrence is related to have occurred at Walcot, near Devises, in the house of the Vicar, which fell out in this wise: A man wanted to ring a peal one night late in the church, which the Vicar refused to permit, fearing to disturb the neighborhood. The man went could not." to a wizard named Cantel, noted in those parts, who promised the Vicar should have enough of ringing; "and from that time a bell began to toll in his house," and which continued until Cantel's death, fido Democracy an interesting account of an attempt which he made to Every person who went into the house heard the sound, but if they put their heads outside the window, it was not heard. This sound was heard and attested by many.

Kircher says the Egyptians, by the sound of the sisrum, were inspired for performing works of divination, which Jamblicus explains by say ing, "various kinds of motions and answers, various kinds of gods, and from these various melodies (harmonies) flow, which likewise agree, each by their motions, to certain gods, in order to the principles of those motions. These beings everywhere bestow their gifts, but chiefly it was checked by the wire. We then commenced hauling in slowly, to those that belong to them, and insinuate themselves into our Spirits which made the iron become like a ball, when a cake of ice struck it affected by them; they thus possess the man, and presently wholly work in him by their essence and power."

. A REMARKABLE PHENOMENON IN GEORGIA. A correspondent of the Atalanta Intelligencer, gives the following account of a remarkable phenomenon which he witnessed at that place on the night of the 13th instant. He says:

It was a bright—unusually bright—starlight night, with not a speck of a cloud visible in all the heavens, and with a temperature very cool ra river." for the season-indeed so chilly as to render one or two blankets necessary for comfortable sleeping. At about half past nine o'clock the appearance began, with two feint streaks starting in the east and west, place was hung in efligy. It seems that the parson had bought up a at points upon the horizon nearly identical with the points of sunrise note of judgment upon a well known mechanic of the place, and proand sunset, and running up the heavens until they met and united in ceeded at once to sell out to the highest hidder the unfortunate debtor's the zenith. This formed an arch or belt spanning the heavens.

This belt had the appearance of a dark thick smoke near the horizon, and for about twenty-five degrees above; beyond that and about the zenith it was not so dense or dark, but still clearly perceptible, and creditor. On Monday morning, the parson found himself hung in efligy, thick enough to obscure entirely the stars which it covered. Near the with some very significant expressions written thereon, in front of his horizon it resembled very much in color and density the black smoke which issues from the chimney of a machine-shop using bituminous coal for fuel. This belt-narrow at first-imperceptibly increased in width, and in about fifteen minutes it covered an extent in the heavens of from five to ten degrees. It then remained stationary for some time in size and position, with outlines clearly defined against the sky.

In tew minutes, a second belt, simular to the first, except that it was of less width and density, was seen forming-connected with the first of the points on the horizon and spanning the heavens a little south of the one just described-leaving the space of a few degrees all around between the two. Fifteen minutes sufficed to form this one, when a third began to appear in the same manner-then it fourth, and so on, until about half-past 11 o'clock, six of these belts were visible-all joined at the points of connection on the horizon, and tegether with the intervals between them occupying all the space in the heavens from the zenith to the southern horizon.

They diminished gradually in width from the first to the sixth, the last being but a feint narrow streak; yet all possessed outlines clearly defined. The phenomenon remained in this position for about thirty since our mailing clerk keeps the books in accordance with the general system we have minutes. These six belts then began to separate from each other in the following manner: retaining their connection at the two points in the horizon, they turned upon these points as upon pivots, until the one originally in the zenith had passed over to the northern horizon—the others occupying, at regular intervals, the whole space of the heavens be \$2.52, and the subscriber must take the risk of the faithful performance of duty, so to the southern horizon.

In this position they remained a short time, then all the belts, still the ribs of a buggy-top!" At this stage, however, the highest belt was only about forty-five degrees above the northern horizon. In this position they were seen for over an hour, until 1 1-2 o'clock, A. M., when wearied with watching, we left them.

Now, Messrs. Editors, who will account for this extraordinary phenomenon? From the rapidity of their changes and movements, these bolts could not have been very high above the earth. They were, of course, this side of the stars, and we take it for granted they were within the earth's atmosphere. That it was possible for them to have been composed of cloud or smoke, any man or common understanding who witnessed them, would deny.

DREADFUL INUNDATION IN HOLLAND,-SEVENTY VILLAGES SUBMERGED. -Accounts from the provinces of Guelderland and North Brabant state that in consequence of the driving ice of the rivers having fixed itself in various points into barricades, a vast quantity of territory lies now entirely under water. As many as seventy villages are submerged. Since 1820, such inundations have not been known in Holland. At Arnhelm, enormous dams have been constructed in all haste, to prevent the entire town being submerged. In the village of Veenhendaai the water covers the tops of the houses, most of which will be left undermined and in ruins. Accounts from the Lower and Upper Rhine, and from the province of North Brabant, continue to be of the most distressing description. We hear of houses undermined and beaten down by the inundating waters, while others, more capable of resisting their violence, stand with their roofs peering above the surrounding flood.

MYSTERIES OF MEMORY.

THERE is, moreover, proof of a very decisive character, that no experiences of which the mind takes the slightest cognizance, from carliest nfancy to the most extreme old age, ever become obliterated from the internal structure of the soul, however impossible it may be to recall some of those experiences during our ordinary states of body and mind. This proposition, which is rendered extremely probable by an interior contemplation of the conscious nature of the soul, is confirmed and stablished by the numerous instances which might be cited, in which all the experiences of a whole life, however minute or long forgotten, have been suddenly and almost simultaneously revived by some accident or other occurrence which brought soul and body to the brink of

A fact of this kind, which can not be otherwise than intensely intersting to the psychologist, was not long since published in the Romo (N. Y.) Paily Seminel, whose editor vouches for its truth. It is to the effect, that several years ago, A held a bond against B for several hunwas struck on the table, so that his friends were terrified; when the dred dollars, having some time to run. When the bond became due, A nade diligent search for it among his paners, but it was not to be found. Knowing to a certainty that the bond had not been paid or otherwise legally disposed of, A concluded to frankly inform his neighbor B of ing of the individual. Price One Dottar Esch. ts loss, and to rely upon his sense of justice for its payment. But to his surprise, when he informed him of the loss, B denied ever having that God would be pleased to send him a good angel to guide his ac- Biven him such a bond, and strongly intimated a fraudulent design on his part, in asserting that such a transaction had taken place between to correct a vice, sometimes to keep him from danger or resolve him them. Being unable to prove his claim, A was compelled to submit to the loss of the debt, and also to the charge of dishonorable intentions in

Years passed away, and the affair almost ceased to be thought of when, one day, while A was bathing in Charles river, he was seized with eramp, and came near drowning. After sinking and rising several times, he was seized by a friend and drawn to the shore, and carried home apparently lifeless. By the application of the usual remedies, however, he was restored; and as soon as he gained sufficient strength, he went to his book-ease, took out a book, and from between its leaves took out the identical bond which had been so long missing. He then book until he laid it aside. He would sometimes hear a voice in his there suddenly stood out before him, as it were in a picture, every act sleep, which said, "Who will rise first to serve God?" He was advised of his life, from his childhood to the moment that he sank beneath the Rooms No. 5 Morgan-street, between Race and Vine. Address S. B. JOHNSON, waters, and that among other acts was that of his placing that bond in once desired to talk with the Spirit, when it struck violently on the a book and laying it away in his book-case. Armed with the long-lost door, as with a hammer, showing it was displeased. The only thing document found in this marvelous manner, the gentlemen recovered his debt with interest.

> SYMPATHIZING WITH THE DEVIL .-- Mr. Smith arose as usual to speak in meeting, a thing which he was continually doing whenever opportunity was given for any brother to "exercise his gift." Then you were certain to hear from Smith. On the occasion now referred to, he prefaced a long, prosy, incoherent harangue, with an account of a previous controver-y he had been carrying on with the great adversary, My brethern," said he, "the devil and I have been fighting for more than twenty minutes; he told me not to speak to-night, but I determined I would; he said some of the rest could speak better than 1, but still I felt that I could not keep silence; he even whispered that I spoke too often, and that nobody wanted to hear me, but I was not to be put down that way; and now that I have got the victory, I must tell you all that is in my heart." Then followed the tedious harangue, which being finished and the meeting dismissed, the self-appointed and self-complacent orator for the evening drew up to the parson, hoping to receive his congratulations and sympathics. "You saw, brother Brown," said be, that I had a hard straggle with the devil, but I overcame him at last, Yes," said the pastor, "I witnessed the struggle with a great deal of interest, and for once in my life my sympathics were on the devil's side. I did hope he would succeed in keeping you down, but it seems he

Sounding the Niagara river below the Falls,-Mr. J. A. Roebling. Engineer of the Railroad Suspension Bridge, communicates to the Bufound the Niagara river. He says:

"The attempt was made with an iron instrument of about 40 pounds veight, attached to a No. 11 wire-all freely suspended, so as to not mpede the fall of the weight. I then let the weight fall from the bridge, a height of 225 feet. It struck the surface fairly, with the point down; must have sunk to some depth, but was no longer out of sight than about one second, when it made its appearance again, on the surface, about 100 feet down stream, and skipped along like a chip, until and ended the sport.

"I am now satisfied that no metal has sufficient specific gravity to the velocity of the iron when striking must have been equal to about 124 feet per second, and consequently near 5,000 lbs. Its surface onposed to the current was about 50 superficial inches. This will give an idea of the strength of the current, and at the same time hint at the litan forces that have been at work to scoop out the bed of the Niaga-

A PREACHER HUNG IN EFFIGY.—There was considerable excitement in the town of Lagrange, Tenn., last Monday, and a minister of the moveables.

As soon as the sale was commenced, the citizens raised the amount of the mechanic's indebtedness, and paid it over to the hard-hearted been prepared for all the diseases that the human system is subject to, none have been own store .-- Louisville Journal, 25th.

The Scotch parson was betrayed into more puns than he meant to make. When he prayed for the Council and the Parliament, that they might hang together in those trying times, a countryman standing by cried out:

"Yes, with all my heart, and the sooner the better: it's the praye of all good people."

"But, my friends," said the parson, "I don't mean as that fellow does; but I pray that they may all hang together in accord and concord." "No matter what cord," the inveterate fellow sung out again, "s

it's only a strong one." The control of the co

TO THE PATRONS OF THIS PAPER.

THE SPIRITUAL TELEGRAPH is published weekly at \$2 per annum, or \$1 for significant months, payable in advance. It is our custom to notify our patrons of the time when their subscriptions terminate, and if they are not renewed, the paper is discontinued, We begour friends not to deem it abrupt or makind in us if the paper is discontinued. adopted, and can exercise no discretion. The proprietors never know, except by

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